Liu Pang, whom we had better now call by his dynastic title, Kao Tsu or Kao Ti, proved a wise administrator of his conquests. He declared a general amnesty and repealed many of the severe laws of Ch'in. Kao Tsu and the earlier rulers of his house favored the minimum of state regulation and of formal etiquette. Presumably he realized that popular opinion would not tolerate the restoration of Ch'in Legalism with its grinding totalitarianism.

He was a man of the people, with crude language and manners, and owed his position in part to his good judgment of men and his appeal to the commoners. Kao Tsu took steps which later led to the adoption of Confucianism by his house. He recognized in practice the Confucian theory that government must be for the benefit of the governed and as much by example as by force. He had some Confucian scholars around him, notably one of his ministers, Lu Chia. It is said that when Kao Tsu contemptuously remarked that he had won the Empire from the back of a horse and had no need for the *Shih Ching* and *Shu Cking* of the scholars, Lu Chia boldly told him that the Empire could not be administered from the back of a horse and that if the Ch'in had sought to rule by the Confucian virtues it would not so quickly have come to an end. Moreover, in the last year of his reign, Kao Tsu visited, while on one of his journeys, the tomb of Confucius and offered a sacrifice there. Although this probably merely indicated that Kao Tsu regarded the sage as one of the many great men whose spirits deserved honor, it shows that the Confucian school was no longer proscribed as in the days of Shih Huang Ti.

Kao Tsu also employed Confucian scholars in

drawing up a simple form of etiquette for the court, to eliminate the boorishness which characterized the actions of his entourage in the earlier years of his reign. The adoption of Confucianism was probably further foreshadowed by an order (B.C. 196) that the princes send men of ability to court for the public service, for it was a Confucian principle that government should be by able and upright officials. It must be noted, however, that filling offices with the most fit might also be a corollary of the Legalist program and so may have been in part a heritage from Ch'in.

Religiously, Kao Tsu was tolerant of tribal and local cults. They were represented at his capital by their shrines, priests, and ceremonies. This was, of course, a wise administrative measure.